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as set forth in the Old Testament. The mercy and love of God are set in a false light by him who fails to insist upon the law and justice of God dwelt upon in the Old Testament.

W. HENRY GREEN,  
*Princeton, N. J.*

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#### THE STUDY OF THE OLD TESTAMENT.

It should receive studious attention. It has been a sadly neglected field. The more recent time and thought given to it in connection with Bible study, has been a great gain to the Church, and has led to a great enrichment of hearts. To thousands and thousands this Old Testament study has been a *Revelation* indeed, and a richly compensating delight and surprise.

But the morning twilight is not like high noon. Prophecy is good—but fulfilment is better. Should the types occupy us as much as the *Antitype*? Should the symbols claim our thought equally with *Him whom they symbolize*? The crimson thread runs indeed from Genesis to Revelation, but the heart that dyed it broke on Calvary. And we would better be found oftener with *the slain Lamb of God* than with the sacrifices that typified the great atonement.

So I think the New Testament should have more attention in the Sabbath School than the Old. But the dust should not be allowed to gather anywhere along the record of this wonderful Book. And if we would best “see Jesus” we must see Him in type and symbol and shadow and prophecy as well as in the unveiled face of the New Testament.

HERRICK JOHNSON,  
*Chicago.*

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#### THE OLD TESTAMENT A TEXT-BOOK.

The Old Testament is a part of God’s Word to the world. It is a concrete putting of great principles involved in the divine administration. In making his revelation to the world God did not directly write a book, but wrought out a history, and caused this history with all that pertained to it to be recorded in a book. Here are the lives of great men, here are events, startling, impressive, suggestive, symbolic, prophetic, and weighted with spiritual significance. Here are laws, promises, sacred poems, and vivid pictures, the knowledge of which enriches the mind and prepares the heart for the appreciation of the spiritual truths which fill the New Testament.

The Old Testament is fulfilled in the New. By the New its meanings are multiplied and its spirit intensified. Much of the vocabulary

of the New Testament would be inexplicable but for the history and institutions of the Old. As a fact children are delighted with it. My observation, and the testimony which I receive from others lead me to believe that the Old Testament is quite as popular with childhood as the New. The only way to neutralize the modern infidelity which sneers at Old Testament history and exaggerates its "cruelties and barbarisms" is to make our young people thoroughly familiar with it, that they may know for themselves how false the charges are which are made against it. I do not distinguish between the Old Testament and the New. Paul said concerning the former that it was "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Believing that nothing is higher, more practical, or better for man than that he should be a man of God, and that he be thoroughly furnished unto all good works, I believe in the Old Testament as a text-book for use in the pulpit, the Sunday School, the family, and the closet of devotion, because it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness," and because it accomplishes the ends which I deem highest and best in human character and life.

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#### SHOULD THE OLD TESTAMENT RECEIVE AS MUCH ATTENTION IN THE SUNDAY SCHOOL AS THE NEW?

This question presupposes that it is not a debatable point that the Old Testament should at all be the basis of Sunday School instruction, but asks merely whether this should be the case to the same extent as is done in regard to the New. It is (*sit venia verbo*) a question not of quality, but of quantity. In order to answer it, two things must be considered, namely, first, What does the Old Testament offer of the truths unto salvation; and, secondly, How does it offer these; is it in a way that they can be brought close to the heart and soul of a child? The problem involves both the matter and the manner of pre-Christian revelation.

As far as the matter is concerned we must remember that the Old Testament differs from the New, not in kind, but only in degree. They are the two sides of the one revelation of God given to mankind, to lead them to light and life; in both there is the one covenant of grace and faith, according to which the sinner is acceptable and pardoned, if he has faith and confidence in God's promises and providen-